A U M

Even as the Sun waits neither prayers nor incantations to rise, but shines forth of his own shining: so thou also, wait not thou upon praise or applause in the performance of thy duty; act of thine own accord and let thy deeds be shining like the sun.
—EPICTETUS.

THEOSOPHY

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THE SCREEN OF TIME

SEARCHING FOR X

MEN of pure science call it X; men of religion call it God; and it is responsible for each stage in the progress of the human race from savagery—such is the conclusion of Dr. John R. Swanton, of the Bureau of American Ethnology. At the close of his lecture before the Anthropological Society of Washington the question was asked: "Is there anyone here who can explain X?" The room, filled with Washington's most prominent exponents of evolution, was silent.

Some of Dr. Swanton's ideas may be summarized as follows:

There are two schools, one holding that all innovations are the result of subconscious urge and the other that they are the result of conscious choice or, in the terms of religion, will power. It is becoming more difficult to hold with the first school, since the subconscious self is incapable of initiative, is plastic like clay, but cannot be hardened. The present theory is that the will, operating in a mysterious way, introduces new things and the subconscious self transmits them to others. Thus, language is almost entirely a matter of the subconscious, since to explain it otherwise would be to grant that savages who have made no progress whatever in other lines have been able to build up intricate grammatical systems.

The element of the new has not been explained by biology. Darwin's theory was that the progress of life is due to natural selection, and accidental variation. What causes the accidental variation, if it is not X itself? There is no unbroken path backward anywhere. Every line of human

endeavor and the construction of the human body itself is broken up by an infinite number of X signs representing the places where a mysterious force has stepped into nature.

These brief excerpts are of a few of the main ideas voiced in Dr. Swanton's lecture. They illustrate the blind alleys into which students of life physical push themselves when they arrive at the inevitable turning of life metaphysical; for the one road leads into the other, and the second can be travelled only by aid of the light of the soul. In Heaven's name, what *is* this jargon of a "subconscious," incapable of initiative, plastic like clay, not to be "hardened"? The veriest tyro in the Science of Theosophy would hardy fall into the pit of attempting to describe superphysical matter in terms of concrete matter—for the "subconscious" of the groping Western psychologist *is* matter, though immensely removed from anything the material scientist thinks of when he uses the word.

"A CHRISTIAN PLATONIST"

That is what Dean Inge, of St. Paul's Cathedral, London, terms himself in his preface to the second series of his *Outspoken Essays* —"a Christian Platonist," claiming "a humble place in the long chain of Christian thinkers whose philosophy is based on the Platonic tradition."

> The Incarnation and the Cross are the central doctrines of Christianity. The Divine Logos, through Whom the worlds were made and Who sustains them in being, is not exhausted in his creation, but remains transcendent as well as immanent in it . . . Neither natural law nor the beauty of the world suffices to manifest or call forth the love which binds together man and his Creator. Nor would any display of almighty power for our sakes evoke it . . . nothing but a personal incarnation, and the self-sacrifice of the Incarnate, could either adequately reveal the love of God for man, or call forth the love of man to God . . . No doubt the Incarnation is also a revelation of universal spiritual law. The "whole process of Christ" is and was meant to be a dramatic representation of the normal progress of the soul . . . As Christ died and rose again, so we, as members of His mystical body, are to die to our old selves, and to rise again clothed with "the new man, which after God is created in righteousness and true holiness." . . . The Cross, as I understand it, is not so much an atonement for the past as the opening of a gate into the future. Plato had already divined that "we cannot get rid of evil without suffering"; but vicarious suffering—the suffering of the sinless for the sinful—remained a stumbling-block for the non-Christian world; and it is only in this doctrine that the sting of the world's sorrow and injustice is really drawn.

Vicarious atonement assuredly was, and remains, a "stumbling-block for the non-Christian world," and it is quite evident that Plato's doctrine has not been understood by Dean Inge. For he

seems to make of the Divine Logos a personal God, in spite of his attribution of "immanency" to what Plato knew was a collective host of beings of various degrees of intelligence—and not *a* being. Again, how could Dean Inge's conception of Deity create worlds, sustain them, be unexhausted, and remain transcendent? This is a transliteration of the ancient statement in *Bhagavad-Gita:* "I establish this whole Universe with a portion of myself, and yet remain separate"; but the *Gita* does not there refer to any God or Gods, nor the Divine Logos, but That of which no more can be said than *It is*. To anthropomorphise It is to miss the significance altogether—a basic misconception.

To Dean Inge, "Christ was a Divine and unique Being." How this idea of uniqueness can be held by a scholar who is doubtless acquainted with the great fact of a *line* of Avatars, teaching the same old truths and illustrating in their lives the same divinity, is puzzling. Acknowledge the validity of the *line,* applying the common doctrine, and the whole grand philosophical and scientific nature of the Plan becomes understandable, while the great, brave figures of Jesus, Buddha, Krishna—and many others—stand out transcendent.

The Dean on the Church

Dean Inge's views of the Church and its inner conflicts are liberal. To quote from his shrewd observations:

> The forms are not and cannot be the same for all; and accusations of infidelity on the one side, and of obscurantism on the other, are out of place. . . . The worst enemies of Christianity are the Christians . . . when traditional orthodoxy provokes the moral indignation of the enlightened conscience, and when it outrages our sense of truth and honesty by demanding our assent to scientific errors which were exploded centuries ago, then indeed the Church is in danger, and its well-disciplined battalions will not save it from disaster. . . . If our leaders were wise in their generation, they would make a great effort to check the progressive alienation of vigorous and independent thought from Christianity. . . . The combination of reactionary theology with crude revolutionary politics, which now seems to be in favor, will win them no respect. . . . Organized Christianity is at present under a cloud. The churches have but little influence, and if they had more they would not know what to do with it. But the rationalistic assumption that the Christian religion is played out is quite out of date and betrays a complete absence of the historical sense. Religious institutions are by far the toughest and most long-lived of all human associations.

Well, the Theosophist knows that "everything that begins in time ends—in time." Furthermore, his "historical sense" is not dwarfed by the petty and inadequate two thousand year measuring-stick of the "Christian era." Christian theologies and their Churches, with their Heavens, Hells, Gods and Devils, have proven

the greatest enslavers of men's minds conceivable, and the present civilization for which they are responsible is a failure. Out of the travail something better will come—not ideal, but *better*. It is men like Dean Inge who might lead the way to greater enlightenment, and already they are doing much. But much remains to be done. May current superstitions fade out—instead of being blotted out by torture, rapine and bloodshed!

FOR THE UPLIFT OF YOUTH

Speaking at Glasgow University, of which he has recently been made Lord Rector, Lord Birkenhead frankly abandoned the mask of hypocrisy with which "the good and the great" of this and other days are wont to shield themselves when standing before the sharp eyes of youth, by saying that, politically and philosophically, the motive of self-interest not only was, but must be and ought to be, the mainspring of human conduct.

> Of all idealists Jesus Christ was evidently the most pre-eminent; but it would be unreasonable to suppose that when He admonished him who was assaulted to turn the other cheek to the striker, or him who was rich to sell all his possessions and give them to the poor, He was laying down standards of conduct which He either expected or desired to see generally adopted. He was, on the contrary, diffusing through the medium of metaphor a sweet and beautiful moral atmosphere for the purification of imperfect mankind.

The foregoing has the merit of honesty. It represents the actual motive-basis of all of the nations, most of the religions, the educational systems—and practically every individual—on the earth today. Most of these seek to cover themselves with a thin whitewash of "altruism." Everybody knows that the surface is artificial, just as everybody knows when a woman paints her face; but that is the way "it's done" these days. Lord Birkenhead has the courage to be "different" and, however little we agree with him, we must admire him for it. How many "statesmen" are bold enough to be honest?

INFLUENCE OF CHRISTIANITY

In denouncing the practical effect of idealism in international affairs, Lord Birkenhead incidentally paid his respects to Christianity with these words:

> While we take note of the spread of the Christian religion, we must none the less ask what has been its reaction upon international conduct. What was its influence over the recent world convulsion? What was its spiritual and intellectual contribution to that poisonous problem. . . .
>
> I do not myself know of a moment in the last four years in which there appeared to be less prospect of permanent peace in Europe than at the present time.

Still further honesty! He told the students that "the world continues to offer glittering prizes to those who have stout arms and sharp swords." But he did not say what is equally true: That he who lives by the sword shall perish by the sword.

A Modern Decalogue Needed

The utter inadequacy of the well-known Ten Commandments to apply as a moral code of today was stressed by the Rev. Charles Francis Potter, speaking recently in the West Side Unitarian Church, New York. He said it was utter folly to expect that legislation that was adequate for a semi-civilized society in an Oriental country several milleniums ago would serve for regulating complex city life today.

The curious effect produced on a later age by the admonitions of an earlier epoch was well illustrated by Dr. Potter when he remarked that the existing law against birth control was due to a supposed command of Jehovah to Noah, "Be fruitful and multiply"; and that the social ostracism of divorced persons in some circles was a relic of the religious taboo, "Whom God hath joined let no man put asunder."

Thus do "race ideas" unconsciously affect and bind us. *Self*-control is better than birth-control. Then divorce would no longer be a problem.

A Hint to Parents

Commenting on marriage relations, and the necessity of imparting to children the facts of life as related to the mystery of sex, a writer in *Good Housekeeping,* Clara Savage Littledale, advances an idea of merit—and of particular common sense in its practical application at the moment when so many unwholesome books, magazine stories and moving pictures are claiming attention, and our newspapers reek with the scandals of divorce. She writes:

> Misunderstanding between men and women, all the unhappiness caused by ill-adjustment in marriage, is bound to go on until, gradually, the prevailing attitude toward sex undergoes a change. Just so long as there are men and women who believe that there is something wicked about it, that there is something to be ashamed of in it, they are sure to pass this feeling on to their children. They cannot give them a wholesome conception of sex life unless they have it themselves. Every parent has a chance to test his honesty, his decency, his normality, by asking himself what he can tell his child about love, marriage, and the coming of children. If he finds he has reticences he cannot overcome, if he finds he cannot speak of these things to his children without embarrassment, then he may be sure that there is something wrong in his own attitude toward them. If that which is the expression of unqualified love between a wife and a husband, and which leads to the birth of a child, is not a wonderful and beautiful and holy thing to you, then there is something the matter with you. Find out what it is; change your attitude, before you become responsible for a wrong vision of life on the part of your children.

College Students and Religion

That college students in general have little sympathy for the theologies and dogmas of the churches, and feel disappointed and perhaps a little impatient over church inconsistencies, seems to express the results of the observations of two of them, both writing in the same issue of *The Outlook*. Both emphasize, however, that there is no lack of sincere religious search and feeling among young men and women, though it does not confine itself within the formal limits of theology. Writes one:

> It is not the religion defined by creed, nor the faith in all its details on which our forefathers took their stand, but it is a religion, and it is a faith; and the significant truth is that . . . the college student is pressing forward, trying to live his faith—his practical, rational faith summed up in the words of the prophet: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Writes the other, of the college girl:

> If you mean not going to church when the minister bores you; not attending missionary meetings where the tongues are sharper than the plied needles; not revering the Bible as verbally inspired; not believing God snapped his fingers and created each individual—then I can say, "Yes, I'm irreligious." . . . But if by irreligious you mean not thinking about the serious things of life, the whys and wherefores of existence; if you mean tearing down or ignoring real religious standards, the decision must be reversed. The college girl is not irreligious.

It is stimulating to connote with the foregoing the question formulated by H.P.B. in 1889:

> A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. How can you ever expect good results, while you pervert the reasoning faculty of your children by bidding them believe in the miracles of the Bible on Sunday, while for the six other days of the week you teach them that such things are scientifically impossible?

Eclipse of Liberalism

Speaking at St. Louis, Dr. Nicholas Murray Butler, President of Columbia University, declared that liberalism is in eclipse at present not only in the United States, but throughout the world. "Truly the liberal needs courage just now," he said, "to keep the lamp of his faith alight. Emerson, a great philosopher of liberalism, felt all this in his own day, and for all that would not despair of our Republic. Neither does the modern liberal. He comforts himself with reflection on the power of truth and the healing hand of time."

Dr. Butler adverted specifically to invasions of religious liberty, with these words:

> Despite the provisions of the First Amendment, he (the liberal) sees

those who would freely exercise the religion of their voice hunted and hounded by hooded mobs, and those who would only exercise their right to freedom of speech persecuted and humiliated, while the nation looks on with an indifference which is tempered sometimes with amusement and sometimes with contempt.

A day later the same speaker, addressing the gathering at the inauguration of the Chancellor of Washington University, St. Louis, called the modern University the hope of the world, saying that it must reconcile nationalism and internationalism.

> The unhappy and conflicting diversity of religious beliefs, and the unhappy and conflicting diversity of social and political theories, find their reconciliation and their unity in the university, whose frame is so secure, so broad and so generous that there is room in it for each and all of these, if only they be held in sincerity and pursued in a spirit of truth-seeking and of service.

There seems to be an inconsistency between the positions taken in quotation one and quotation two. The first points out a present condition with fearlessness and sincerity; the second appears to be a nice, comforting, thoroughly conventional quilt for the good little university children and their teachers to go to sleep under. Furthermore, it was not so long ago that the current press was devoting any amount of space to the persecutions undergone by university and college instructors on account of their "liberalism" of one type or another.

Are Universities Liberal?

While Columbia University may be an honorable exception, Dr. Butler ought to know that if there is one type of institution more than another which represents reactionary influences in our day of "progress" it is the average higher institution of *learning*—save the mark! With some few brave exceptions they are pre-eminently the temples wherein is worshipped the God of things-as-they-are: in religion, philosophy, science and art. And right well they fulfill their mission of turning out youth that bears the well-known hallmark of "regularity," without culture.

Our universities are too often essentially materialistic, "run" by "good business executives" or "good organizers" or "good money-getters," backed by a board of trustees made up of "capable business men." They are characteristic of a young people now experimenting in nation-building—a raw, crude and uncultivated spawn of many peoples, immersed in business, believing it to be the goal of civilization, without regard to tradition, culture or the fitness of things.

And oh how painful it is for us to *think!* Or to acknowledge that any people, at any time, were or could be more highly civilized than we!

"PROVEN"

Some of the statements of the "Fundamentalists" of present church controversies, as establishing the integrity of their beliefs, are incredibly naive. They illustrate to what lengths superstition can warp the ordinary reasoning processes—until a good and educated man arrives at such a point of un-sanity that he considers his unsupported declarations "proof" of their own validity, or sufficient basis for the hearer or reader thereof to form an intelligent opinion thereon.

For instance, to quote from the press: Bishop Weller of Milwaukee:

> "God saw fit to come down to this earth by being conserved (we trust this is only a typographical error, and that the good Bishop said 'conceived') by the Holy Ghost, and born of the Virgin Mary, and that is all there is to it."

Dr. John Roach Straton, New York:

> "The Bible has a quality of universality which stamps it as infallible and divine. The Bible is not for one age, but for all time. Neither is it for one nation, but for every tribe and tongue. It speaks to the universal human heart, and that heart responds to its utterance as it does always instinctively to the voice of truth. Its truths convert the Chinaman or the Hottentot in exactly the same way they convert the Englishman or the American. This cannot be said of any other of the world's so-called sacred books. The Koran or the Vedas have no appeal to the universal human mind and heart, but the Bible has, and this fact in itself stamps it as a book apart."

The Rev. F. M. Foster, New York:

> " . . . in a statement yesterday declared that anybody who denied the virgin birth denied the divinity of Christ and must be not only metaphorically drunk but in the last stages of intellectual delirium tremens."

The foregoing are fair examples of "Fundamentalist" delicatessen selected at random from a choice menu that grows daily. Is it any wonder that some of those churchmen who do not merely sleep in the pews of a Sunday are becoming a bit restive?

OBJECT OF MODERNISM

Preaching in the Church of the Ascension, New York, on October 21st, the Rev. Dr. Percy Stickney Grant declared that the modernist position was not a denial of Christianity, nor was it atheism. It was merely going to the source of one's spiritual authority, which was within one's self.

> " . . . It is time to be free from superstitions and beliefs that have been a burden on the consciences and minds of the race for hundreds of years. We want to have time to turn to the essence and reality of spiritual life in ourselves. This does not belittle Jesus. We are doing precisely what He did. It does not deny God, seeing where He did, a

heart, a soul, a personality in you. But . . . it puts you in the right direction, and tells you where a new power, a new enlightenment is to come from."

This is a re-affirmation of the statement attributed of old to Jesus, that the "Kingdom of Heaven is within you"—*inside,* not outside. Equally is it the basic tenet of the ancient Wisdom-Religion, with which Jesus must have been familiar, since he taught it. All that is true and high and noble in the teachings of the Man of Sorrows are just so many facets of the old Wisdom, repeated by him—as can be proven by anybody who is not too lazy or too dogmatic to investigate.

Pay of the Clergy

Much matter is going the rounds of the "current comment" press relating to the very small salaries paid the clergymen of some denominations. The Evangelistic Synod preachers receive an average of $17.30 weekly, North Baptists $25, Methodist Episcopalians, South $28.65 and North $29.44, Presbyterians, South $28.58 and North $34.60 and Congregationalists $34.19. Tables are printed showing the disparity between clergymen's earnings and those of workers in the building trades and other industries.

It is a common economic principle that in the long run a man receives what he is worth. Whether that be true or not, it is quite evident that church-goers do not value their preachers highly. Otherwise they would pay them more. The unsalaried "lay" preacher who gives his service because he is a sincere and devout, even if ignorant, man would spell the solution of the church's problem, and turn an army of men loose for more useful and remunerative work. "Professionalism" in religions has made Western Christianity what it is today. But there are good men, of genuinely altruistic turn, in the ranks of the priesthood, Protestant and Catholic alike. They are indeed worthy of a better and more intelligent service; and perhaps the paucity of money reward, together with the grinding demands of the times, will aid them to it. We sincerely hope so.

To Convert England

Not long ago in these columns considerable space was devoted to a summary of the addresses at the recent Congress of the Church of England. Their trend towards liberalism and a practical application of the teachings of Jesus was noted—the more remarkable in that pageantry and mediaevalism and a clinging to old forms and dogmas have been a marked characteristic of the Anglo-Catholics. However, the following condensation of a recent London cable dispatch indicates the reactionary party in the Church proposes to flaunt its ceremonials and superstitions before the public eye:

"A year of continuous intercession for the conversion of England is planned by the Anglo-Catholics, or extreme High Church Party of the Church of England. The country has been divided into districts, each of which will be responsible for maintaining continuous prayer during a portion of the year. . . . Special churches have been selected and incumbents will compose a list of men and women who will undertake that the chain of prayer is never broken. . . . It is proposed that a cross should be erected in each church while intercession is in progress and should be passed on to the next with a solemn procession through the streets of the clergy in their robes, singing hymns and saying prayers."

Is not this reminiscent of the grim and pompous middle ages, with its much more intelligent and more effective application of mob psychologising, or hypnosis? The methods were effective then; they are ridiculous today. *Clever* advertising was put to use in England during the war—and has been used by that same England since, more especially in the United States. We wonder what sophisticated "Alf" and "Bill" of today will say when the processions pass!

THE COMING STORM

Speaking in Middletown, N. Y., early in December, Colonel William Hayward, United States District Attorney for New York City, said:

"One day, unless these things stop, a vast army of men will throw bricks through your window and mine. They will march up Fifth Avenue and break the shop windows and a mob of criminals will go down to Wall Street and enforce demands which they think are their right. . . . People say there are too many laws. I believe that. . . . It seems to me that great danger is in the people losing confidence in the courts. Perhaps we are responsible. How many times, when a man does wrong, his friends go to the Judge and want the law relaxed in his case? It is wrong if we are to have any justice in the future. If we continue to feel that there are two kinds of law, one for the rich and one for the poor, we are in a bad way."

No, the foregoing is not the war-cry of a "socialist," nor the frothings of an "anarchist"; it is culled from the speech of an officer of the government of the United States, speaking at a Chamber of Commerce meeting. Sometimes a conscientious official, in the stress of his very desire to serve, catches a prevision of events to come—to come, that is, unless a sufficient nucleus of a Universal Brotherhood is formed, "in *actu* and *altruism* not simply in name."

STUDIES IN THE SECRET DOCTRINE

IV

Altruism of the Secret Doctrine

IN the previous studies we saw how a right contact with H.P.B.'s writings develops the intuitive faculty and also unfolds that mental perception which enables us to see universal principles hidden in, and underlying a myriad particulars. The *Secret Doctrine* teaches its students to make the right use of their hearts as well as their heads. The purification and illumination of both heart and mind result from the correct study of the book, but not until a third factor also is brought into play.

We have already emphasised in the very first study of this series how we should take H.P.B.'s message as a whole without discarding any of her writings. Similarly the message of the *Secret Doctrine* can only be received by a threefold exercise which brings into play the energies of the whole man.

By the lower analytical and reasoning mind the hundred facts and the thousand details of the book can be understood; but it is the higher synthetic mind only which can have the understanding of the universals. Even that higher mind does not succeed in its task if it is unaided by the apperception of the intuition, which is the energy of the Heart. Even this heart faculty has to be further energised into Action, and then only the contents of the *Secret Doctrins* in all their glory stand revealed. With the forces of intuition in operation our *kamic* nature gets purified as well as transformed. Passion becomes love—that higher love which is devotion, true *bhakti*, free from sentimentality. Just as love is different from infatuation, so is devotion distinct from religious fervour. The range of this lower type of devotion is somewhat wide. The religious ritualist, the *pujari*, the image-maker and image-worshiper superior to the mere idol-worshiper, have planted themselves on this path and flower as the Lovers of the Self, which is themselves. Freeing themselves from the trammels of Karma, seeking Peace they go to the sleep of peace, to awake at day-break, and suffer the disturbances of the day. The message of H.P.B. warns us against the insidious temptations of this path. The history of occultism is very full of instances of the lofty failures on the Path of the Spirit caused by the development of higher understanding, and of the intuition which saw the universals, but in the attainment of this the world of humanity was left behind. Understanding by the higher mind and apperception by intuition are not sufficient *unless these produce the action which is altruism.*

The lower four-fold man, the quarternary has to become triune, and the Secret Doctrine, *which is a book of practical occultism,*

helps us to achieve this task. The higher triad has to be transformed into the Sacred Tetractys—that is the goal taught in the message of H.P.B. The single energy of altruism unifies all actions which are undertaken in terms of the understanding of the universals and executed in terms of the intuitive apperception of the Heart.

"Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good." *(Secret Doctrine,* II: 163). In the Spirit-Life the same can be said of the Heart-quality of Devotion. Heart can and does save mind, but it, in its turn, has to be saved. From the ashes of its own dead past arises the Phoenix-soul—the bird of life, and instead of desiring the life of passion, wherein it struggled and learnt, it now thirsts for the Life of Peace and Rest, of Emancipation or Mukti. Still it remains the child of Kama, still it is the first-born of Eros. This higher passion, this spiritual *tanha,* this *mumuksha,* this desire for liberation is the supreme test of the Devotee, the *Bhakta,* who has seen the transitoriness of desire-built forms of life, but who has yet to see the littleness of the life of Desire-built Forms of *Mukti* or Salvation. The desire for life in form has given place to desire for life without form; the dreamer wants now to sleep dreamlessly, in the Bliss of Introspection, while millions suffer the woes of existence.

The *Secret Doctrine* drives home this stupendous lesson. The *Stanzas of Dzyan* and the golden precepts of the *Voice of the Silence* belong to the same series of Occult Instructions, and if they emphasize one teaching more than any other it is the dangers of a life of knowledge and devotion, of wisdom and purity which is at the same time devoid of *positive and active altruism.*

Without hesitation it can be asserted that the teachings contained in the *Secret Doctrine* will not be thoroughly understood by one who is not actively altruistic. It will remain a sealed book in spite of higher understanding and intuitive perceptions, unless these two are made use of on the actional plane. What distinguishes a Theosophist from a student of Theosophy is this altruism. In the *Key* it is said, "Theosophist is who Theosophy does,"—not thinks, not studies, not feels, but *does.* Speaking of the pledged member of her esoteric school H.P.B. said that he "has to become a thorough altruist." (*Key* p. 15.) Her writings are full to the brim of this teaching concerning altruism, and it is unnecessary here to quote her further on the subject . . . "The only palliative to the evils of life is union and harmony—a Brotherhood in ACTU, and *altruism* not simply in name." (S.D., I:644.) Let it be clearly understood however that this altruism must be founded on the rock of knowledge of the universals, and devotion to the Law of which they are the manifested aspects. If there is danger in head learning, if

there are risks involved in the lower devotion to which reference has been made, so also there is a peculiar glamour which the life of charity and service throws on the Soul. Altruism engendered by the lower mind and energised by the lower devotion is not true altruism. Activities of the lower mind vitalize our passional nature—not always and necessarily evil—and they impel us to actions which under the impacts of civilization very often become philanthropic and altruistic. The mind free from attacks of kama is energised by the compassionate reason or Buddhi, and thus wedded is ensouled by the Self of Creative-Power, which is the true doer of deeds. Then comes into manifestation the higher altruism in which charity is just and not merely kind, altruism which enables man to discard the crutch of dependence and to stand on his own feet in self-trust. From this it will be seen how all three powers of the Spirit must work con-jointly, if spirit-life is to prevail.

To explore the Sacred Land of the *Secret Doctrine* we must arm ourselves with the weapons of altruism, intuition, and perception of universals. He in whom these three do not exist will not likely be attracted to this adventure, but should he take up the book, he will not be energised and ensouled by it, though it might charm and entice his mind. Those who have these faculties in some measure and are desirous of exercising them, or those who are earnestly wishful of unfolding them are welcome to take part in this expedition, and such can be promised a rich reward.

In our first article we remarked the method for study advised by H.P.B. in her "Mistaken Notions on the *Secret Doctrine*." In the subsequent studies we have arrived at the bases required. If we decide to acquire the knowledge about universals, which is the one sure way to free our mind from the hooks of kamic particulars, we are bound to touch the plane of intuition in due season, and then naturally our Creative Will will work altruistically. But we must not wait for compassion to express altruism and only ponder over the cosmic ultimates, determined to see the one in the many; while thus occupied we must devote time in paying attention to the *Voice of the Silence* and making use of the *Key to Theosophy*, so as to help the awakening intuition and the awakening altruism.

Thus equipped we are ready to attack the book, and under our scheme, naturally, the very first thing to grapple with is the Three Fundamental Propositions which the SECRET DOCTRINE has established and of which the *Secret Doctrine* treats. They are axioms, and need not be taken as postulates. They are self-evident Truths —Truths evident to the Self. The Universal Self through its apperception knows, realizes, nay, *is* these Truths. We human beings see them but partially and our growth is but the growth in realization of these three Truths. Let it be clearly understood that in

reference to them there is no order of importance, or of sequence, or even of understanding. In just that proportion that we understand one we understand the other two. These Fundamental Propositions constitute the original, archytypal Ideal Triangle, with three equal sides—Immortal Spirit, Indestructible Matter, Ever-conserved Energy; with three equal angles of Ideation, Form, Motion. They also may be viewed as the Circle, the Sphere, the Plenum, which result from the Point and are made up of points. As space and as location, great or small; as duration and as time, long or short; everywhere is the One Un-manifested and its triple manifestation; all the while is the One Impartite Triune Nature becoming endless trinities. Therefore *Devi Bhagavat* says: "Grains of sand are numerable, but of universes there is no counting;" and in one of the less known Upanishads it is said:

> All around this Brahmanda (Egg of Brahma, *i.e.*, a solar system) there blaze infinite millions of Brahmandas; each has its own shell (or envelope; each self with its sphere) four-faced, five-faced, successively up to a thousand-faced portions of Narayana, in whom Rajoguna is predominant, each the unfolder of one world-system, each its presiding deity. Aspects of Narayana, called Vishnu and Maheshvara, in whom Sattva and Tamo gunas predominate, also are there, performing the work of preservation and destruction, of sustaining and regenerating. These Brahmandas swim like shoals of fishes in the Ocean of Existence; these Brahmandas blow up and burst like bubbles on the Face of the Deep that ever is.

It is said above that those propositions are axioms, but they are not self-evident to all, any more than the axiom that a line is length without breadth is evident to all beginners of the study of Euclid. As in any other science or philosophy, the student of Theosophy has to learn these three fundamental propositions and if his capacities fail to reveal their axiomatic nature, he must begin by postulating them. It does not mean that he who postulates will never see for himself the axiomatic nature of these propositions, any more than the boy who postulates that point has position but no magnitude, remains blind to the axiom.

Let us throw for a moment a cursory glance on these propositions treated of on pp. 14 to 18 of Vol. I, so that we may relate them to what has been said above. "The impersonal reality pervading the Kosmos" (pp. 14, 15) is the Universal Parent of all particular personalities. Each one of us is rooted in It. Here is a proposition to be reflected upon till it fecundates the mind, and the mind conceives the reality it holds within itself. Forgetfulness and memory of this Reality alternate in us, producing "the Eternity of the Pilgrim" which is "like a wink of the Eye of Self-Existence" (pp. 16-17) which Eye is not of a Being, nor is it a thing, but in itself is a condition, state or plane which is the Impersonal Reality. Thus arise our waking and sleep, our day and night, our life and

death, our involution and evolution, "the tidal ebb of flux and reflux" (p. 17). Here is the second proposition to be contemplated and seen by the eye of the heart which is intuition—the mystery of the diastole and the systole of the spiritual heart, which in expanding remembers and in contracting forgets the Truth of truths—its own impersonal ever-existing state. This forgetfulness is left behind, the robe of memory is donned when that heart, through "self-induced and self-devised efforts" (p. 17) acts altruistically for the whole of which it is but a part. Altruism is the result of sure memory of the truth of "the fundamental identity of all souls with the Universal Over-Soul" (p. 18). Here is the third proposition to be cognized by and through action,—"through personal effort and merit" (p. 17)—through the labour of love, through drudgery made divine.

To perceive the inter-relation and inter-dependence of man and nature; to correlate the correspondence subsisting between universals and particulars; to cognize our minds as the playground of the energies of the Spirit and of the shadows cast by the movements of Matter; to practise the doctrine of Universal Brotherhood;—these all are the descriptions of one and the same process, in different tongues, of metaphysics or of ethics. The same identical truth is expressed in the two following quotations—the first is metaphysical, the second an ethical presentation.

> He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. (*Transactions,* p. 138.)

> He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own —is no Theosophist. (*Lucifer* Vol. I: p. 169.)

The advice and instruction so often given that helpfulness ought to be a matter of habit with all students of the Wisdom and all aspirants to spirituality, is rooted in this fact of unity which exists in the whole of Nature. The actional aspect of Spirit manifests as the power to unite inherent in chemical elements or in human

hearts. "The river mingles with the ocean," "the mountains kiss high heaven," "the sunlight clasps the earth, and the moon-beams kiss the sea," and

> Nothing in the world is single;
> All things by a law divine
> In one another's being mingle.

This Brotherhood in Nature is felt by poets and mystics however dimly, as for instance, by Shelley—

> Earth, ocean, air, beloved brotherhood!
> If our great mother have embued my soul
> With aught of natural piety to feel
> Your love, and recompense the boon with mine;
>
> . . . . . .
>
> If no bright bird, insect, or gentle beast
> I consciously have injured, but still loved
> And cherished these my kindred; then forgive
> This boast, beloved brethren, and withdraw
> No portion of your wonted favour now!

While the poet mystically feels this the Sage of Occult Wisdom perceives the fact and the student of the *Secret Doctrine* is made to learn it. The three fundamental propositions to be known by altruism, intuition and the perception of the Universals are presented thus in the *Gita:*

> I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off.
>
> As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body, O son of Bharata.

These which follow are from the Upanishads:

> It shines and therefore doth everything shine; by That Light all This shines forth. (Katho, V. 15.)
>
> The Light which is behind all, which shines behind this high heaven, which shines behind everything in the highest world beyond which there are no other worlds—that same Light is within man. (*Chandogya* III: 13, 7.)
>
> Behold the Truth—As from a blazing Fire arise thousand sparks, so from the Imperishable, manifold beings awake; and O friend, therein they return to sleep. (Mundaka II: i, 1.)

The Light within man is that of the Spark from the Eternal Fire which always blazes forth, and to which the ancient Iranians,

and their modern descendants the Parsis pay homage and reverentially invoke thus:

"Mayest Thou burn bright in this home! Mayest Thou ever blaze forth therein! Mayest Thou grow and increase in this home, even unto the distant Day when Restoration of Power takes place in the World, till the time of the good, powerful Renovation of the World." *(Atash-Nyayis.)*

Numerous quotations can be made but let us give the Source of these all "in the mysterious language of the old Stanza," in which the Three Fundamental Propositions are taught in terms of the Universals and the Particulars, to be reflected upon till by Intuition we perceive them, and by Altruism we break the illusion of "Thy Soul and My Soul." *(Secret Doctrine,* I, 120.)

"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns beside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'"

False Morality

Exoteric religions base their morality on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak of the mischievousness, of such systems of morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. "He that giveth to the poor lendeth to the Lord." The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the "giver to the poor" will be incapable of taking care of himself. But the *Mahabharata* says that, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering his goods." The true springs of morality lose their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.—H.P.B.

THE SHEATHS OF THE SOUL

IN my last article, "Mesmerism," I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution,

during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and . . . . . .

Astral body is another, but not so easily recognized by the men of to-day. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of the blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along the skin and mucous membrane and in the flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident

or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations—or planes, if you like—of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself. The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reïncarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul is reïncarnating it attracts to itself those physical and astral atoms which are like unto its old experiences as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then

there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born maybe, as an irresponsible medium; another, again, of the same class emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.

Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

WILLIAM Q. JUDGE, IN LUCIFER.

CHARITY

Charity is one of the cardinal attributes; but it needs to be recognized that it is necessitated solely by our own unwisdom and inability to do exact justice. In the common man, the sense of abstract justice is deeply founded; and spiritual charity in lieu of spiritual justice is as deep an insult to his soul as material charity in lieu of personal justice is to the poor man.

Whether dealing in spiritual or material matters, it is easy for us to extend the widest and most brotherly tolerance and charity while denying plain justice. The common man, if wrong, wants to be shown where and how; he does not wish a mantle of broad Theosophical tolerance and forgiveness cast over the errors he has not committed or is unconscious of.

"FROM JEST TO EARNEST"

THIS is a light age, Companions. Thistle-down minds have made it so. To be serious in our "best" circles of society is to be pronounced stupid; to be in earnest about almost anything save the pursuit of pleasure is almost instanter to put oneself outside the pale.

Since "men follow whatever example they set," as *The Bhagavad-Gita* puts it, the general tone of thought, conversation and action without the circle of our "best people" is, by extension, not serious. There seems to be a sort of premium set on callousness. Nothing is beyond jest. The holiest and most intimately deep relationships are taken as subjects for mirth and derision by our humorous paragraphers. And so the tendency to regard even the most high and precious things of human experience as fit matters for laughter, is spread abroad through the public prints until men, women and children regard them with a laughing or sardonic eye.

Two reasons may be brought forward to account for the general tendency: *first,* ignorance; *second,* fear.

As a people, though we fondly believe that the present is the most enlightened age that ever was, we are in fact profoundly ignorant. We have discovered many clever *uses* for the manifestations of the mysteries of life, uses that serve our physical wants and insatiate physical desires. But of the mysteries themselves—their genesis, inherencies, own natures and true relationships—our ignorance is appalling. So great and abysmal is it, in fact, that we are not even aware of it. We are like skaters traveling smoothly and swiftly about on the surface of a mighty, frozen ocean without giving thought to, or even being aware of, the vast and mysterious depths beneath.

But we are afraid of what is going to happen, or may happen, to us. Vaguely we note that humans come—and go. The facts of birth and death force themselves upon us quite directly now and then. We note them in passing, blink and rub our eyes for a moment, wipe out the observations with a hurried gesture and race on about our weighty affairs of sensation-mongering. We are afraid to halt and take the time to look these matters over, afraid to consider, much less try to plumb or probe, some of the depths of life which we half sense just beneath us. It is thin ice—if we skate fast enough we can cross it. But it bends, wrinkles, shivers and groans as we glide—and we hurry the faster because we are afraid.

Thus comes it that we jest about everything. Between the braying laugh of unalloyed ignorance and the sardonic smile or half-audible snicker of the more intelligent who are afraid, nothing

whatever is sacred any more. It is a sort of growing madness, for "whom the Gods destroy they first make mad."

The race mind is *our* mind—as we all might well remember, Comrades, who are students of Theosophy and devotees to the advancement and well-being of that race. We are not ignorant, or need not be. At least we are not quite so ignorant as some. We are not fearful, or need not be. At least there are moments when we rise above all fear, relying upon the Law of our own imperishable nature, the same Law that lies behind all things. But do we have the same bad manners, the same modes, the same bad moulds of thought and expression we notice in other units of the race? Do we view life, by imitation, with laughing and sardonic eyes? Do we jest at sacred things? Do we speak lightly of high and holy matters?

Some of us do.

We might clean up our conversations. That we do not "mean anything" when we turn bad puns and plays on words out of the expressions of our Holy Writ is an excuse which makes no difference in the lowering of our "tone" as a consequence. So comes a lowering of the tone of all others who hear our words, and let them pass unquestioned. So, extending farther, is a lowering of the tone, the tonic note, of all great Nature. For the whole is ONE: the parts proceed from it; it does not proceed from the parts. And every part therein works on every other part; one lowering, cheapening, belittling or careless expression to some extent affects the whole.

Speech is *Manasic*. *Manas* is the instrument of creation; and on the *Manasic* plane of nature thoughts actually become *things*. Every thought of man coalesces with or ensouls an elemental being, a small and morally irresponsible "life." We people our currents in space all the time with self-created inhabitants, which move out from our sphere of influence to the spheres of others like unto us —those who have by their own thoughts "opened their doors" to the reception of such thoughts. Think of this, careless, jesting, "witty" Theosophists, skating about ever and anon on the surface of the mysteries *you know are there!*

"A harsh word uttered in past lives is not destroyed, but ever comes again."

Does the Law, does Karma, operate merely for "*harsh* words"? What of the careless ones, the irreverent ones, the merry quips involving sacred things, the bruising by cheap wordy handling of divine ideas? "We are the children of our generation," you excuse, "one can't go about with a long face all the time." We don't *need* to be such children; we might rather be Children of Light. As for "the long face," we have equally little use for that; but,

when we want to have sweet fun, let it be fitted to time and place and occasion.

Like the race to which we belong, we make a virtue of being "light." Certainly we *are* of the race, but we do not need to be like it. If we are to help the race we must remain *in* it, but not *of* it. The "Tribe of Sacred Heroes" is not of any race; its Members have *come out* of many races.

There is a time to laugh and a time to weep; there are subjects for jest and subjects for earnest. Let us not make some of these subjects into *objects,* for others and ourselves to stumble over as we tread this Path of Discipleship. An undercurrent of seriousness should mark the Theosophist. It is the natural accompaniment of one who has some real understanding of life, but we can leave to those who have no such understanding the nursing of the "sardonics" of human expression. Life will teach them, never fear!

It is quite "lawful" to sweeten the dish of life and duty with many a flash of humor, many a bit of honest fun. H.P.B. did. Her merriment and gaiety, the charm of her laughter endeared her to all who knew her. It is of record that W.Q.J. could on occasion tip his tall hat to one side of that grand head of his and dance the merry steps of an Irish reel. A Chela wrote that even his "Master was young and smiling." The whole task, said a Teacher, would be "a contest of smiles, if we knew our business."

Let us, then, "learn our business." Certainly it is not to use the vestments and utensils of the sacrifice as objects of derision! There are vessels of honor as well as of dishonor. A wise man will make proper and fitting use of all things.

THEOSOPHY AND RELIGION

When challenged to give out our views, we do so, adding every time that they are our own *personal* views; and as such—since we do not believe ourselves infallible—are not to be taken as final truths. Instead of preaching our own religion, we implore every one to first study his own and remain in it, whatever it is. Besides which, Theosophy is compatible with every religion, the world over. There were thaumaturgists in every creed, and mysticism has as much room in idolatrous as in monotheistic systems. Theosophy is the culmination and the practical demonstration of the *truths* underlying every creed. It requires but sincerity and a firm will in the application to the Essentials of any of them—whether they be Theism or Adwaitism or even Atheism. Theosophy is simply the informing life of creed and of every religion and goes to prove their *raison d'être,* instead of their negation.—H.P.B.

AMONG FRIENDS

"THAT was what might be called a 'strong meeting' tonight," said Mother, tossing a cushion into the big easy chair so deftly that it arrived at the exact spot just in time for Pilgrim's tired back to meet it. "More than fifty minutes, and the interest didn't flag for a single instant."

"Humph—talked all around the subject, instead of to it," answered Pilgrim, with a little gesture of dissent.

"What if it were a bit diffuse," said Doctor reassuringly, "it was all interesting, strictly in line with the teaching, and all the way through it carried the heart warmth and fire. You don't expect or want a talk to be like a book, do you?"

"Heaven forbid!" sighed Pilgrim.

"Why, that's exactly the reason it *was* a strong meeting," interposed the Judge decisively. "It isn't so much just what is said, so long as the straight line is kept, but the quality and conviction of the saying. People's hearts were stirred as well as their heads—that's what is needed—always."

"No meeting is *strong* unless the speaker gives the 'Three Fundamentals'—everybody knows that," declared Captain Blunt dogmatically.

"But he did give them," protested Mother, "aren't you able to recognize them, Captain, unless they are recited like a graduating exercise?"

"The idea!" panted Mrs. Crystal, who had just climbed up two flights of stairs from her apartment below—having resolved to "get thin someway"—"It was such a *wonderful* talk. I was so excited, so moved—and the whole platform had such a beautiful coloring."

"Strongest meeting of the year," said Mr. Browser quietly. And when they demanded why—surprised to hear our modest friend characterize the meeting so unreservedly—"Largest book sale of the year," was the answer. "That's the real test of a meeting. Does it make people want to get at the literature and study for themselves? Well, this one did."

The friends were gathered in Mother's cosy apartment, holding what the Captain calls our "usual Sunday night autopsy." Not that anyone who speaks at the Lodge meetings is ever painfully dismembered, but a sweet, helpful frankness has become a characteristic of the Family. Everybody feels free, because a real unity produces that feeling; everybody joins in the honest give and take, because each wants to learn and grow in the Theosophical life to which all have fully devoted themselves. With all the differing personalities, differing points of view—based on one thought, will and feeling—can be gathered and evaluated; it is like a school,

with all the pupils teachers, and all the teachers pupils. Coming at night after a meeting, the sessions are usually short; but that is the best time to have them, when the "feel" of the meeting is still fresh and all of its incidentals are clearly in mind.

"That sounds terribly commercial," said the Captain, after the momentary silence that followed Mr. Browser's unexpected pronouncement.

"Doesn't it?" agreed Mrs. Crystal, looking up from the large and tempting cake she was slicing preparatory to handing around —for everybody likes a bit of refreshment after a meeting. "So strange to come from you, too, Mr. Browser. I confess I am a little shocked," and our fair Laura proceeded to provide Pilgrim with a double portion of her delicious offering, while Browser had to be satisfied with an end-slice.

"He's right, though," boomed the Judge, and Mother nodded confirmingly.

"He sure is," agreed Doctor. "What do we want at a meeting anyway," he continued, "a nice personal lecture of the 'sweetness and light' variety—after which everybody will go home and say what a wonderful man the speaker is? Or do we want the folks to forget all about the speaker, intent on some of the things he *said* and afire to get for themselves some of the literature that treats of those matters?"

"I've always noticed at the book-table," said Mr. Quester, who makes it his business to 'wait on trade' after every meeting, "that if a speaker is too long, or too general, or too metaphysical, our book sales are light. But when the talk is fundamental and practical—and especially if some book or article is referred to as helpful, in the course of the talk,—the people flock for the literature after the meeting—it is almost invariable."

"Yes," said Brother Frederick, suddenly coming to life—having eaten a considerable portion of his cake—"they came tonight in swarms. And do you know I had the funniest question, or rather, *criticism,* from a lady—charming person, so intellectual and beautifully gowned—you must find out who she is, Laura . . . ."

"Quite so, Frederick—and all that; but what did she *say?*" interrupted Captain Blunt.

"Why, er. . . . I don't recall just what her words were; the idea was that she was surprised we had such a *small* book list—never heard anybody say that before, have you Mr. Browser?"

"Loads of times," snapped the Captain before Browser could speak. "Lots of folks think that if they read lots of books, and so on, they'll know all about it—never *study* at all. And they want stuff about 'cosmic consciousness,' and 'the logos,' and 'past lives' and 'occultism'—and can't seem to understand why we don't supply the writings of this, that and the other occult faker of which

the literary woods are so full. Well, I *hand it to them,* when they ask me?"

"Come home, Captain," said the Judge dryly, "the war ended in 1918." And turning to the bewildered Frederick, "That is a common question, and the wonder is that you haven't met it before. You see, there *aren't* but a few books and writings by the Teachers themselves—hence our 'small book list.' We do not provide or recommend students' writings for enquirers; we try to send people to the Source, so they may get their initial ideas upon Theosophy quite uncolored by the mistakes and misinterpretations of students.

"What a pity and shame it is," he continued, turning to Browser, "that there are so many books in circulation called 'Theosophical' that give such false and misleading ideas. Why, the very upside-down of the true teaching is set forth today as 'Theosophical' in scores of books, by many writers. And in some quarters the demand is ever for 'new books, new books!' That demand is met, of course; thus many books appear, so slight in nature, faulty in philosophy, superstitious in treatment of noble ideals, that they do an incredible amount of harm to the Theosophical Cause—and thus to the world at large."

"That is true," agreed Mr. Browser. "Fancy a decent, common-sense man or woman of some education and discrimination, wishing to look into Theosophy—having been impressed with the idea of Reincarnation, for instance—just fancy such a person getting hold of some of these embodiments of witchcraft, superstition and folly in book form, masquerading under the classification of 'Theosophy!' It means that an otherwise promising student turns away from the philosophy in disgust. Think what a difference if such an one had first gotten hold of the writings of W.Q.J. or H.P.B.!"

"Our task is to see that they do," said Pilgrim warmly, "and we can protect enquirers who come to our Lodge rooms. They represent but a few of the thousands who are now inquiring into Theosophy, however, and I shudder to think of how many never really contact the real teachings at all. Why, there are literally thousands of people both here and in Europe who call themselves 'Theosophists,' and honestly believe that they are, who never have contacted the 'straight' teaching at all, never have read a simon-pure Theosophical book—let alone studied one—whose entire 'theosophical' life has been devoted to the support of counterfeit movements which they believe to be the real, and whose heart's devotion is placed on the *persons* of self-styled 'initiates,' mediums and megalomaniacs whose literary output is a mixture of mushy twaddle and demonology. These 'Theosophists' believe everything they read, provided the right name is printed on the title page. Thus their discrimination is lost."

"Yes, and they fill the shelves of the public libraries with the vaporings of their 'leaders'," affirmed Mr. Browser indignantly, "so that when an enquirer goes to his local library to find out something about Theosophy he contacts a large array of tainted books —and nothing, or almost nothing, of the true literature."

"What have students of the Wisdom-Religion in every community to say to that indictment?" asked the Judge sternly. "There are some few here, there and everywhere—at least, in every large city in America. Do they show their love and gratitude to the Torch-bearers of Truth—to H.P.B. and W.Q.J.—yes, and to their fellow-men in general—by permitting such a condition to persist? The books of the Teachers should be in every public library in the United States in which a shelf is devoted to 'Theosophy.' Furthermore, the library attendants should be patiently worked with and informed, so that they may know that there is a vast difference between the Theosophy of H.P.B. and W.Q.J. and the neo-theosophy and psychism of so many of the present-day voluminous writers."

"Oh, dear!" sighed Mother, "so much to do, and so few to do it! So few, in fact, who can see that it has to be done!"

"It wouldn't be so much for anybody, if each one did his own part—electing himself to do it, and not waiting for somebody else to tell him what to do," mused Doctor.

"I'm going to place the right books in every library-branch in my town when I go back home next week," said Mr. Quester.

"I'll start looking into conditions myself in New York tomorrow," declared Mr. Browser.

"Wonder how they are in Los Angeles, and all those little cities which cluster around it?" asked Doctor.

"You'd stop wondering if you took a look," answered Captain Blunt, with a chuckle, "you'd find something!"

INDIA AND THE ADEPTS

European and even Hindu students of Occultism are often deploring and even wondering, why all the "Initiates" or "adepts" seem to have died out of India? They have not "died" out, nor is their absence due to "Kali Yug" as popularly yet erroneously supposed. The "adepts" have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain—especially in Southern India, but few are the privileged ones who know of them; still fewer those who could point out their places of retreat.—H.P.B.

THE MORAL OF KENYA

"If the Theosophists say: 'We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can'—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path?"

—From the Great Master's Letter, Theosophy X, 71.

AMONG their Colonial possessions, the British own Kenya in East Africa. The white settlers are traders who do not go there out of philanthropic motives but are lured by the gold. Thither have also emigrated Indians who went to work on plantations, and as small traders and shopkeepers. Between these two classes a conflict arose several months ago, which has more than one aspect; the main one, however, is due to the color line drawn in reference to the respective rights of the whites and browns in the country of the blacks. They are all human beings wearing coats of skin of varying hues; they all belong to a common Imperial State; they all speak the language of justice and right and political status. Sometime ago the Imperial Government in London refused to acknowledge the status of Indians as equal to that of the White Britishers, and that has precipitated a political storm in India, where the atmosphere has not been any too calm.

We are not concerned here with the political and economic forces in Kenya or in India. We prefer to eschew the field of ordinary politics, and to confine ourselves to understanding and interpreting these problems in the light of Theosophy, for we hold with Madame Blavatsky that *"to seek to achieve political reforms before we have effected a reform in human nature, is like putting new wine into old bottles."*

"Without distinction of race" should be the establishment of Brotherhood in our human kingdom. Theosophy and its philosophy advocates the preaching and practising of Universal Brotherhood. Many others in many spheres do the same. Socialists of all kinds, accumulators of wealth of all degrees, religious followers of differing creeds, and many more besides dream and talk of Brotherhood; almost all of them are partial not universal.

One of the main causes for this lies in a simple but unperceived fact. All partial brotherhoods naturally do not include certain groups; and often these partial brotherhoods are against some or all of the excluded groups. Thus the Brotherhood of Socialists is against Capitalistic Classes, the Brotherhood of Islam wars against the world of Non-Islam, the Brahmana Caste creates untouchables. On the other hand, in the name of justice, liberty, patriotism, faith,

in the name of Brotherhood itself protests are made by one group against another; in the name of Brotherhood partisanship proclaims itself and we perceive it not. Thus the down-trodden or the despised or the "unwashed" or "the wandering Jews" or the "pariahs" join hands and meet in brotherly embrace so that they may fight those who sit in the places of the mighty, the "washed and perfumed," the gentile, the "twice-born." Economic derangement, social disturbances, political upheavals, religious fanaticism, are thus produced. The attacking and defending hordes are so full of their own grievances and their own excuses, are so busy organizing and preparing their own particular brotherhood, that they hardly ever ask why their opponents are waging war against themselves.

Brotherhood cannot be born of war, nor can offensive and defensive propaganda sustain and nourish the ideals of Brotherhood. This simple fact is not perceived. If classes and castes, religions and races which wage wars would begin by admitting that they are not doing it for Brotherhood, they soon would conclude that they are engaged in an anti-brotherhood campaign. This would lead them to enquire into the causes of their own misdemeanour. Human nature will not long suffer the ignominy of its own weakness, once it is seen and acknowledged. Our difficulty is that we cover our weaknesses, we turn away from them and keep ourselves so engaged that we have hardly time to face them. The tendency is to sugar-coat every bitter pill that comes out in this our effort to gloss over our errors.

In the racial war now going on in Kenya, the millions of the ancient land of Hindustan are animated by the same forces which made Shylock utter his famous indictment:

> "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me, I will execute; and it shall go hard but I will better the instructions."

We make this comparison for we read in the Indian papers the talk of retaliation. Because the White Colonists behave rudely, wrongly, unjustly, therefore let us follow suit, say Indians. Some Indian friends may object to this generalization and deduction. We are neither questioning their right to retaliate, nor are we blind to the provocation caused and the humiliation felt; neither are we here endeavouring to apportion responsibilities, between contending parties in Kenya, in India, or in London, nor are we forgetting

the relation of this problem to others in which Indians and Britons are concerned. Our interest is a spiritual one. The events of Kenya are but symptomatic of a world disease. We are concerned with the disregard to the principle of Universal Brotherhood involved in this.

We only take the grievances of the Indians which have forced them into the position of crying "*Revanche*" to illustrate our point. Has it been asked why in the White Colonies the Indians are not wanted? Have the Indians looked for their own faults, or weaknesses, for which they are debarred, or do they think that they are being crucified for their virtues? On the other hand, have the White Settlers of Kenya seen themselves as they are—selfish exploiters who mask their weaknesses by favouring the African natives? Or do they honestly hold that they suffer exile in Kenya for the political emancipation of the negroes? What we are endeavouring to point out is that if each contending party saw its own weaknesses, the solution to the problem would be not only quicker, but the results healthier and an approach to the goal of truly Universal Brotherhood would be made.

Racial prejudices die hard. If the Browns of India and the Whites of the West, the Yellow Races of Asia, and the Dark ones in Africa and America have come together in brotherly unity, they all must seek for the common principle, which will blend them in harmony and concord. Which philosophy save that of Theosophy can give them all the knowledge to face their own weaknesses and to perceive the virtues of their opponents? Which religion save the Wisdom-Religion of Theosophy will permit the Christian to respect the Pagan, the Brahmana to break bread with the Pariah, and yet not lose his Christianity or his caste? Which altruism save the spiritual altruism of Theosophy enables the philanthropist to remove the causes of poverty which are in the hearts of the poor themselves?

The pride of race in India is as great as the racial arrogance of the Whites. The tryanny of caste there is deep-seated and draws to itself the tyranny of the ruling-castes. Such is the sway of Karma. Hatred ceaseth not by retaliation, but by understanding love. Mighty is the mission of India—to teach the Immortality of man, which her ancient Masters taught as a scientific fact. The enduring power of Spirit is Love and its actional aspect is Charity, and its mental one is Understanding. To act charitably and with understanding is to practise the Law of Love and to build the Empire of Brotherhood. The practise which the individual Theosophist follows, once adopted by classes, castes, nations and races, would bring us all nearer the goal of brotherhood.

LIVING THE LIFE

Dear Companions:

I think you have taken the right position in your letter and I like it very much. There are just two positions: One stands fairly and squarely upon the Messengers, Their Message, and the admission of Their knowledge as to the needs of the interim between Their appearances, that period being clearly stated by Them so that there could be no vain imaginings that we were left alone in the world and to our own devices. The other position holds that They could not see ahead, that They did what They could, and left what They did to the tender mercies of the world and the imperfect knowledge of Their followers; that, in fact, there was no guidance in what They left of record as to study, philosophy, and propaganda.

We stand in and on the first position; there we are sure; the closer we stick to it and what They left us, the nearer we will be to the lines They laid down. You will remember what is covered in that article of W. Q. J.'s "The Future of the Theosophical Society":

> "There must be an adherence to the program of Masters. That can *only be obtained by consulting her* and the letters given out by her as from Those to whom she refers. There is not much doubt about that program." "This is the moment to guide the recurrent impulse which must soon come and which will push the age toward extreme atheism or drag it back to extreme sacerdotalism, *if it is not led to the primitive, soul-satisfying* philosophy of the Aryans" . . . "we must follow this program *and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted.*" "By our unity the smallest effort made by us will have ten fold the power of any obstacle before us or any opposition offered by the world." "Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program, and refuse to become dogmatic or give up common sense in Theosophy. *Thus we will wait for the new messenger,* striving to keep the organization alive that he may use it."

Our friends may claim that they are affecting literature and thought in the way they pursue, but is it true that they could do so with any purpose or direction, were it not for those who stand by the program and uphold the standard of true philosophy and the scientific basis for ethics? Besides, it is recorded in scripture well known to our friends, "no man putteth new wine in old bottles, lest the bottles break and the wine be lost." The inevitable result will be as just stated. Literature is not affected that way, nor religion. If Christianity is a "revealed religion," its basis lies in the Bible revelation, and nowhere else; to change it, the true basis

must be given without pandering to error; otherwise, there is only a change of error. We may well remember that a little leaven leaveneth the whole lump, and dispense the leaven, leaving the leavening process in both literature and religion to take its own course—as it undoubtedly will if we are true to our trust.

Theosophy is for those who want it and for none others. Our standard is clear and unequivocal, and we may be able to help even old and sincere students by our inquiries. Either there is true knowledge or there is not; if there is—and we are assured in ourselves of it—let us assert it, maintain it, and let error correct itself. It looks hypocritical to me to get in with a lot of church people and pretend that we think just as they do, to say that Christianity is just what we believe, is, in fact Theosophy, when what is understood by the word "Christianity" is antagonistic to the Eternal Verities, and we know it. Is Theosophy to be administered surreptitiously? If so, will the unfortunate "patients" ever know where they are? If they get a distaste for Christianity as it is taught what will they have a taste for? We know where we stand and why.

Perhaps the lack of any real success in all these years is a lack of real faith in Masters, as well as the attitude of being "poor miserable sinners" and unworthy; hence, the lack of strength of conviction. H. P. B. said "that they may learn and teach in their turn." If there is to be learning, the student must have confidence in his Teacher, and follow the lines he sets forth, or no good result can come. When he knows more or thinks he does than his Teacher, let him seek another more advanced. If one desires to teach another there must be a "tone of settled conviction" to carry any weight. It will appear if the Teacher has any real knowledge. But this does not carry with it any more "authority" than the student accords, and in Theosophy could never rightly be imposed, as the appeal is to the reason, intelligence, and inner perception.

What does it matter if the writer believes he speaks from a higher plane of knowledge than that with which the reader is acquainted, if he seeks to impose nothing? Is not the whole effort of students to acquire knowledge in order to pass it on? How can they pass on what they have not? Are there different degrees of knowledge, and are they to be recognized and sought after? To sum up in a nutshell: There are older students; without them there would be no younger ones, and no work done; this line runs from the very youngest to the Masters. "We are all as ever alike and some different."

HOW TO DEFEND THEOSOPHY

ONE of the causes which led to the disruption of the forces drawn together by H.P.B. in her body politic of Theosophy was the failure of those who surrounded her to support the movement against the criticisms of an opposing world. Another aspect of the same feature was responsible for the disintegration which followed the death of Mr. W. Q. Judge.

The power of the faith which is in us can be truly gauged by the strength with which we defend it against attack. What our faith really means to us is shown by our power of sacrifice on its behalf. To walk by our Goddess of Faith when she is popular, to follow her as she trails in glory an acclaimed heroine, to take pride in her name and fame, is no proof that we are her true votaries. When she is defamed and despised, when all that men throw at her are scorn and contempt, when dressed in rags she walks unnoticed or abused—in that hour the heart meets its true test. To defend what we hold to be true at any cost, and defend it with justice to our own convictions as well as sympathy for the sincere beliefs of other men, is an experience which every human soul has to pass through.

The faculty of being true to ourselves is the resultant of a process by which we show our fidelity, either by the power of thought and reason or by the force of instinct and feeling, to what we deem to be true. Even through the vice of fanaticism the immortal soul of man acquires the virtue of faithfulness to truth. The process is slow and painful, as are all processes of Nature. To be aggressively faithful to what appears to us to be correct is the beginning of a slow and exhaustive ascent to the serene indomitable and conquering altitude, where one stands unshaken in defence of Truth perceived, devoid of aggressiveness, enmity or hatred; actuated by the spirit of helpfulness towards those against whose adverse criticism such defence is offered; permeated by devotion and energized by knowledge.

H. P. B. was an exemplary defender of the Faith. Her invariable habit it was to defend Theosophy against all odds—even at the cost of dear friendships. She sacrificed everything when her Goddess of Faith was attacked, and never for an instant did she hesitate. Not satisfied with the splendid example set she taught the necessity of such action as a spiritual exercise; and when her students and pupils proved weak in this defence, her fire and zeal, in themselves a salutary lesson, urged them to perform their duty.

Like other characteristics pertaining to H. P. B.'s being and teaching, this attitude is met with in the lives and labours of all true teachers of the Wisdom. It is to be found in the teachings and activities of Mr. Judge. Damodar K. Mavalankar earned his grace, among other things, by a similar offering. The lessons

which emerge from the observation and study of this characteristic are valuable for the aspirant of today.

The new enthusiast in Theosophy goes through the octave of fanaticism, from aggressive abuse to the passive superciliousness of a "superior" person. Just as the embryo passes through all the phases of its long past evolution of millions of years in the short period of ante-natal life, the Theosophic embryo runs the gamut of his own psychological experiences, when in this incarnation he takes up the thread of his own inner growth and the outer service of other souls. One of these experiences is related to the defence of his own faith which may be mere belief or the direct perception of acquiring knowledge, which carries its own natural conviction. Few of us can help being Theosophical fanatics for the simple reason that we have been un-theosophical and then non-theosophical fanatics in the past. The duration of such fanaticism depends on the un-spent force of that ante-natal fanaticism, and on our own efforts, now and here, to embody in ourselves the living power of Theosophy. In this second feature the important practice of self-correction is involved.

What is the best way to ward off attacks on Theosophy, its teachers and students, its movement and activity? Attacks are the result of ignorance; when not directly rooted in abject prejudice, they are the outcome of the fear and hatred of people whose vested interests Theosophy threatens or exposes. As all vested interests thrive on the ignorance of well-meaning men and women, we are in truth face to face with one mighty enemy—Ignorance, a foe against which we have to have a weapon of defence.

There are two main methods which can be employed; H. P. B., Mr. Judge and other true followers of the Wisdom used both of them. The first consists in a counter attack on the offensive and offending attackers—to pick holes in their methods and movements and to show their admirers how faulty and false these are; at the same time and in that very process to show what therein is true and genuine, which holds fast admirers to them, and how that which is true is taken amiss and that which is genuine is mishandled. This procedure, however, requires a deep knowledge of those methods and movements and also the capacity to deftly use the weapons of attack. An offensive demands greater preparation, for it includes schemes of self-defence in case of defeat, and also the plans to bestow order and good government in the enemy's land when victory is won. The second method is this: Do not expose the vagaries, inconsistencies, fictitiousness, and falsehoods of the offender against Theosophy, but unveil the utility, the consistency, the beauty and the truth of our own philosophy and position. Such a picture will radiate its own benign influence and work its own

magic on the multitude who are victims of ignorance and vested interests.

The Masters of Wisdom fight ignorance century by century, by the unique process in which these two modes resolve themselves in full harmony.

In our early struggles on the plane of Theosophy we often suffer from an unbalanced enthusiasm and are apt to launch ourselves on the stormy tide of the first method. In copying her noble example in attacking science or theology, spiritualism or neo-theosophy, we forget that we do not possess H.P.B.'s knowledge, not only the positive knowledge of the facts, but also the insight into what is false or fictitious and why. It is the way of wisdom, therefore, to learn to utilize first the second of the two courses above mentioned. *Nothing can defend Theosophy as well as Theosophy itself.* Let her speak for herself—through us. Let us spread the good tidings of Theosophy and present to all those we contact the strength, the beauty, the encompassing truth of Theosophy. Under this method some are bound to shed their scales of ignorance and prejudice. When through repeated efforts our own knowledge has grown and our insight has unfolded, we will be ready to wield the weapons of the first method.

There is a practical craft of spreading the teachings of Theosophy far and wide so that the power of the Wisdom will act as its own defender.

First, comprehend that the defence of Theosophy and the active effort to spread broadcast its message go hand in hand. Assimilating the teachings we should make ourselves radiators of the power of Theosophy. This achieved, remains the undertaking to help others readjust their mental contents. It is an incorrect notion of ignorance to suppose that it is always absence of knowledge which produces anti-theosophical attitudes or expressions; often it is the existence of wrong ideas, of false thoughts, of incorrect reasoning. Our task would be comparatively easy if we had only ignorant babes to deal with; we have to work with human beings whose minds are already energized by non-theosophic notions. It is much more difficult for such minds to make readjustment.

Let us remember that the vigorous demonstration of anti-theosophic feeling follows an accumulation, in silence and passivity, of non-theosophic views. To counteract this silent accretion we must needs work in silence for the accumulation of Theosophic feeling. Belief in false creeds should not be met with make-belief in theosophical principles—thus err many of our young enthusiasts. Knowledge must disband belief and enlightened conviction disrupt unintelligent faith. To obtain knowledge and to possess such conviction, study and reflection and hearing the doctrine retold are necessary, not only for our own personal advancement, but as an

institution which helps in readjusting the minds of others less "advanced" than we are. To acquire knowledge by preserving study should not be undertaken in self-interest, but as a duty to the evolution of the race itself.

Next to the study of the doctrines is the task of bringing others to that study. Discrimination has to be used in the circulation of right books. Excellent books are available for inquirers, for beginners, as well as advanced students. Let us not err by a rigidity of rule in recommending these books. It is the part of wisdom to determine which particular book will help a particular person. If we can ascertain the impulse which has brought him to approach Theosophy, if we can gauge his bent of mind, his capacity to think and reflect and his temperament, we can find out the book which will most appeal to him; there is a line of least resistance for him, as well as an avenue of response.

By our own study, individually or in classes, and by living our own lives according to the teachings, we are accomplishing the positive work of collecting the sinews of war. By the second step of spreading correctly the true teachings of Theosophy we have already carried war into the enemy camp of ignorance; every mind readjusted by the books means a loss for that enemy. Vigorous assault is bound to come upon us and then our success will depend on our genuineness as students. Make-believers, or those who learned by rote, or those who failed to assimilate, or those who played a memorized role, and their like, will desert. Those who learned for the sake of teaching, who obtained and amassed to offer it in loving and intelligent service—they will *stand* to the greater glory of Man.

"Impersonal" Personality

Sometimes we endure the pin-pricks of life for a long period with equanimity, only to find, when we meet with a spear powerful enough to get through our armor, that all these little annoyances have remained under the surface and have now emerged to help form a general sensation of soreness.

Our illusionary immunity has then been, not impersonality, but indifference; the annoyance has had counter-irritants or has been smothered by more intense interests.

PRINCIPLES

THERE is a visible, or objective, universe with which we are more or less familiar, and there is an invisible, or subjective, universe in which we live continuously, though with which we are less acquainted. If we call the objective universe the universe of forms, then we can conceive that all forms of every kind arise from and must be traceable back to a principle of formation. That is really the true meaning of the word, matter—the principle of forms—not any of the forms, nor all of the forms which arise from the activity of that principle. At once, then, the imagination reduces the whole visible universe to the primeval state prior to manifestation.

Turning to the invisible universe, we may define it as the universe of mind, or ideas. Without regard to the *kind* of mind or ideas, all knowledge of every kind arises from and can be traced back to a principle of intelligence.

We, *ourselves,* who dwell constantly in this invisible world of mind, and act constantly in this objective world of matter, spring from and trace back to a principle of consciousness. Thus we have the three fundamental principles from which, out of which, and because of which everything cognizable, changeable, or remembrable was, is, and shall be—the principle of formation or matter, the principle of intelligence, the principle of consciousness. Where these three principles are active and united, there is a *being,* in the sense of the ordinary understanding of the word. Each man is himself the witness that these three principles are alternately active and quiescent; when they are quiescent, they are one, as the analogy of numbers will show. Though there were no objects in the universe, that is, no manifestation, still the principle of numbers would exist, and the mathematical order of numbers would remain even though there were no objects to number. The *principle* of numbers from one to infinity would remain, but for all practical purposes as for all intelligent purposes, all numbers would be one number because there are no objects.

We may consider, then, that all visible things spring from and will again be resolved into that which has no form, but a *principle* of form; that all knowledge of every kind arises from and will sooner or later be dissolved into that which is no knowledge but the *principle* of knowledge, called intelligence; and that every being springs from and will sooner or later be dissolved into that which is no being, but the *principle* of consciousness. Having consciousness, intelligence, and matter, but no manifestation in the sense of forms, it may be seen without difficulty that the principle of formation is the manifested aspect of the principle of intelligence. There can be no form of any kind except as the result of

intelligence operating through the principle of formation. Intelligence itself is but the manifested aspect of consciousness. Consciousness active is intelligence; intelligence active is the principle of formation.

What was, before any period of manifestation? All that was, has been dissolved into the principle of form, itself the active aspect of intelligence. That is the position assumed as described in the opening verse of Genesis; that is the position at the beginning of any new creation we ourselves choose to make. But the three principles themselves are not the Absolute, because that which is Absolute can be said to be either manifested or unmanifested. So, behind the principle of consciousness lies Consciousness Itself, which is no principle, but of which these three principles—consciousness or Spirit, intelligence or Mind, matter or Form—are the cognizable aspects.

Spirit is not a being; it is the principle of being. Mind is not a being; it is the principle of intelligence. Matter is not a being; it is the principle of form, and every man in the universe is all three of these things; he is the result of the activity of the principle of consciousness, of Spirit; he is the result of the activity of the principle of intelligence, or mind; he is the result of the activity of the principle of formation, for he has a body. It is possible to combine intelligence and form with other conditions until there is built up a complex organism, such as is the body and mind and soul of man.

Theosophy shows that the body of man is so complex that every principle of mechanics is employed in it; that every form of being is in the body of man, and that in the mind of man is every idea that has been evolved during this solar system. It teaches that the consciousness of man is the highest evolution of the Monadic principle that exists in time and space; and yet when we have traced back to the principle of form, to the principle of intelligence, to the principle of consciousness out of which arises everything visible and invisible, past, present, or to come, we are not yet at the Cause. What is the Cause? "There is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal." "It," says Krishna, "is my supreme abode."

Who shall define That which lies behind the very base or foundation principle of all definitions? Who shall dare to try to limit That which lies behind the fundamental principle of all limitations? So we can only go back to the source of all action, the source of all intelligence, the source of consciousness, and realize that what we call Spirit, and Mind, and Matter, are in themselves neither separate one from the other, nor realities self-subsistent in themselves; but that Spirit and Mind and Matter are the cognizable aspects of the

Cognizer—the exhaustless, infinite, immutable. So, we can see that time is a limited portion of endless Duration and that all cycles are but the names of imagined divisions in That which is indivisible. We do not ask when eternity began, how long it will last, if there is some place where it is not, where it is, and what God it worships. All such ideas arise from our limited intelligence, and we know there is something outside that intelligence which arises from our limited form; we know there is something outside that form, which arises from our limited consciousness; we know there is Something beyond all analysis. A scientist can see if he chooses to look; a religionist can see as well; a philosopher can see; a child can see; the sinner can see it just as well as a saint, that all forms are due to the activity of the principle of formation; all minds are due to the principle of intelligence; all intelligence is due to the principle of consciousness, called Spirit, and that everything is Spirit, soul or mind, and body. When these three are active in any direction, there is the beginning of being, of a cycle of being.

Now, the principles of our nature are but our modification and employ of the principles in Great Nature. So, at the birth of the year—the birth of the sun which Christians have anthropomorphized into the birth of Christ—at that birth moment of the center of all in this solar system is the very hour and day when all Nature will aid us, if we make a new cycle of Spiritual resolution to make the body conform to the intelligence within us; to make the intelligence within us conform to our will as a spiritual being. For the same thing is true of our minds. The principle of intelligence active in the solar system is not separate from it any more than our body is separate from the earth. It is not a question whether we shall use our minds, but *how* shall we use them. Shall we use them to regulate our bodily action, our outward life, our inner ideas, so that every thought shall ever more and more truly mirror forth ourself, and ourself shall ever more and more truly mirror forth the Self of all? It is possible for us by virtue of the stage in the vast cycle of humanity as a whole that has been reached, possible for any individual to form within himself once more the matrix of the solar cycle, possible to pass from time to the Timeless—to pass from the mortal to the Immortal right here on earth, right here in the body.

ON THE LOOKOUT

God in Science

Those hopeful syncretists who, like Prof. Millikan, see no contradiction between the spirits of religion (Christianity) and of modern science, would do well to read the article by Marcel Sembat in *Science Progress,* July, 1923; an article which, whether admittedly or not, faithfully reflects the view of the mass of younger scientists:

> "Since my twentieth year that is the dream which has lit my path—a future moulded by science—a humanity triumphant, that extends its dominion and its mastery without limit and without end. . . . Humanity has its programme marked out. By what? By the myths, by the religions. All that our tribes have thus projected above themselves and deified, is the depth of our own souls, the quintessence of our desires. The last of these myths, the living residue of these religions, is the projection by humanity of a deity into the sky, a deity eternal, who has created everything, who knows everything, who can do everything. . . . There are moments when I feel that our wildest dreams will be surpassed. . . . Practically we are acquiring omnipotence. God is coming into being. We are in process of creating Him."

Is there in this any point of contact, any parallelism of stride, with anything passing under the name of religion? If so, what?

Inner and Outer

The general present spectacle of a soulless science countered by a bodiless religion—wherever religion in the true sense exists any more at all—presents some hope—that the materialist may seek expression though spiritually empty; and this indeed seems to be the case on occasion.

Prof. Jared S. Moore, writing on psycho-analysis, says:

> "Whatever one's opinion may be about the *reality* of the supreme Object of religion, this feeling of assistance from without is at least one of the characteristic *elements* of religious *experience.* If we interpret this experience objectively at all even in a non-religious sense, we have apparently two fields of psychergy—that within each individual mind, and that which permeates the universe without; and in the final analysis these may prove to be in their essential nature one."

It will be recollected that H.P.B. spoke of the "religious experience" of the first races as being a *feeling* of higher powers *within and without.*

The feeling of *any* power without is purely a product of the space-time-matter illusion, often supplemented by erroneous early religious teachings.

Many scientists begin, like Prof. Moore, to feel the unity of all; and so do even some churchmen.

But the perception is as yet academic; there is no *faith.*

What scientist or what churchman stakes his life upon the proposition that his spirit is the spirit of each of his brothers, his fortunes literally and not figuratively the fortunes of all others, the sins of the "wickedest" *his* sins?

"So-Called Scientists"

Mr. Hearst's Mr. Brisbane deplores the folly of those "so-called scientists" who persist in investigating "psychic phenomena." He also notes that such investigation implies that the scientists are not sure of themselves in these matters, since they would not investigate any scheme for creating perpetual motion.

It would hardly be worth while to enter into an analysis of the different

varieties of ignorance and prejudice which Mr. Brisbane thus displays, inasmuch as his capacity for the collection of misinformation is excelled only by his zeal in the dissemination thereof.

But it will be interesting to watch the efforts of this especially facile camp-follower of science, in trying to make a graceful right-about-face when it dawns upon him that he is no longer traveling with the main army, but with a few stragglers. However, having had much experience in quick turns during his long service with Mr. Hearst, we may safely leave that problem to him.

Also, inasmuch as he practically makes open confession of a belief in reincarnation, while speaking slightingly of H. P. Blavatsky, who made it possible to hold such opinions in the Western world unscathed, Mr. Brisbane probably belongs to the large class of those who can believe two opposite things at the same time; or, what may be nearer the mark, really believe nothing at all.

In the meantime, we may recollect the words of H. P. B. in 1877, that an attempt by scientists to investigate the phenomena in the true experimental spirit, would most surely result in a partial rediscovery of the magic of old —that of Moses and Paracelsus, in the form of currents of *psychic* and *odic* force.

The "so-called scientists" now being engaged for the first time in investigation in that spirit, and under respectable auspices and control, we may hope also for a demonstration of the reality of the "astral body" (ectoplasm), upon the proof of whose existence the whole issue of the quarrel between the esoteric and "exact" sciences hangs.

INFLUENZA

Through the researches of the United States Hygienic Laboratory and the British Medical Research Council, it has been determined that influenza has a periodical violence of 33 weeks; the last period occurring in August, 1923. It is also noted that most other infectious diseases are subject likewise to the law of periodicity.

A universal law of periodical action is the Second Fundamental of the *Secret Doctrine;* its application to diseases as well as to other vital phenomena are set forth at length in its pages, with scientific evidence thereof. It is not unlikely that in this, as in many other cases, countless lives would have been saved by a knowledge and application of laws outlined in the *Secret Doctrine.*

A QUESTION FOR METEOROLOGISTS

In an article published by H. P. Blavatsky in *Lucifer,* February, 1890, reprinted in this magazine December, 1916, and commented upon in "Lookout" for April, 1922, the following quotation in regard to influenza, from *Novoe Vremya,* occurs:

> "The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicists, and naturalists in general,* separated officially and substantially from medical men."

H. P. B., endorsing this, remarks that "it raised a professional storm."

A scientific analysis of all the factors connected with the virulence of influenza (*Scientific Monthly,* Nov., 1923) shows that the weather is the

only one to be considered; and that especially virulent periods are preceded by very warm or warm and damp weather.

Those who will turn to "Lookout" for the number mentioned will find that the case may be somewhat complicated; also that the findings tally correctly with the deductions there drawn. Inasmuch as it is found that very low temperatures are nearly as bad as high, it would seem that shortage of Pranic influx is as serious a factor as too much of it, in regard to the resistant powers of the human organism.

Dr. Ellsworth Huntington, who summarizes the scientific tabulations, confesses that science is still ignorant of the cause of the "sudden virulence which is the most puzzling factor of all great epidemics." He suggests that all organisms have biological rhythms which cause them to be alternately strong and weak; a speculation substantially in agreement with the above-mentioned scientific bodies, and in exact agreement with *Isis Unveiled* and the *Secret Doctrine.*

For a fuller treatment of the nature of epidemics, physical and moral, and for another factor in periodicity not recognized by science, but which will be elucidated one day, those interested are invited to turn to *Isis Unveiled,* Vol. I, 274 and following.

Glucokinin

We do not know what the ultimate effects of insulin, the much-lauded remedy for diabetes will be; but having been obtained by vivisection, and dependent upon animals for production, it will not be for ultimate good, in our opinion. It may, as vaccination seems to have done, cause a great increase, not only in the disease to which applicable, but in more serious ones; or the effect may be merely mental and astral in some way. In the meantime we note that it is *not* a cure, but must be administered throughout the life of the patient, and that unless care is used, disastrous effects may happen.

In the meantime a vegetable fat, glucokinin, having the same result, has been discovered; a peculiar Karmic circumstance.

The Chaulmoogra tree is now being sought for on a large scale, its oil being the only cure for leprosy yet found (discovered from Buddhist writings). There are many other matters of ancient medical wisdom to be found when medicine disabuses itself of modern conceit; and it will also be found that much advance will be made whenever attention is turned from animal remedies, such as the disastrous smallpox vaccine, to the vegetable kingdom in general.

The point in all these cures is that even when they work without evil effects, nothing is gained; the patient *knows* no more of the ultimate mental and moral causes than before; he is in effect told to "go, and sin some more." And usually does, in this or another life.

The Same, Only Different

We are familiar with the elaborate diagrams drawn by advocates of vaccination, showing the formation of "anti-bodies" and the like. Doubtless many persons have been persuaded that physicians by some miraculous means can see personally the working out of all these details.

Sir Almroth Wright now concludes that the cells do not form anti-bodies

under vaccination, but that they contain a great stock of antidote which can be released on occasion. If this be true, it would seem up to someone to discover a less harmful mode of release than vaccination; and we recommend a study of the mental action of the human being on the component lives which make up the body.

When such studies are seriously undertaken, the rationale of the various "healing" cults will be understood better, and perhaps the necessity of *reform from the innermost depths of consciousness outward.* Selfishness is the first symptom and prime basis of insanity; disease and insanity are interchangeable terms, merely acting on different planes. It is all internal disharmony and disconnection, and no man is at peace internally unless also with his fellow-men.

The Mendelian Theory

The pseudo-scientist of the street believes as a rule in the *passé* mechanistic theory of vital phenomena, believes absolutely that every man's fate is foreordained by uncontrollable circumstance working upon the inescapable content of his germ plasm. Incapable by nature and inclination of thinking out any theory to its logical conclusion, or of seeing more than one side of a question, he does not see what every real scientist knows: *i.e.,* that were Mendelism an actual law, rather than the approximate law of averages which it is, nothing could be predicted of any given individual, because of the innumerable possible combinations of "genes."

Moreover, Mendelism does not explain the origin of variation any more than does any other theory yet adduced—in science; and ever and anon some phenomenon occurs which shows that the whole matter of origin of characteristics remains an impenetrable mystery.

The Theosophist will continue to rest both evolution and heredity on the Dhyan-Chohanic wisdom reflected through all matter, and which interacts with environment to bring about and procreate mutations; a wisdom which, however superior to that of man, is yet imperfect and often productive of evolutional blind alleys.

Beyond The Microscope

Theosophy has always taught that visible organic cells are composed of invisible lives, germs, microbes, bacteria, or whatever term be employed, too small to be seen by the most powerful microscope, and which are held and controlled within the privative limits of the cell by the action of the invisible magnetic astral body; becoming alternately the "creators," "preservers," and "destroyers."

These are classified in Hindu literature as the 33 million "gods."

The investigations of genetics and other branches of biology have of late years been leading to a postulation of forms of undiscovered ultra-microscopic life; and this is now confirmed.

R. M. Wilson, M.B., Ch.B., reporting on the "Twort-D'Herelle Phenomenon," shows the existence of ultra-microscopic organisms which attack other bacteria. *Their origin is unknown, but they proceed in some way from the animal cells.*

Thus, in its incessant striving to reduce all vital phenomena to unconscious physical and chemical action, science has pursued *organized living form*

into the *cul de sac* of the unseen, and, to physical science, the unseeable.

From this impasse there is no outlet, but only an inevitable return and a rebeginning on a different basis—the basis of a view of the Universe as *conscious and purposive.*

As H. P. B. said in 1888, science has made, as it thought, vast discoveries in physiology, which "will sooner or later be shown to be the illusions of its own fancies." How utterly true this was can be fully appreciated only by those who have carefully followed the course of science since that day.

If the mechanistic theory is to be held further—as of course it will be—it must be by virtue of a *faith* truly blind; abysmally, pathetically, *religiously* blind.

"Black With Sin"

The *Secret Doctrine* is full of queer and often seemingly uncalled-for expressions.

But as discovery and thought has expanded through the years since its publication, it becomes constantly more apparent that in its unsystematic system, its seemingly unfinished observations, its apparent gaps, and "unmeaning queernesses," there are few words and few sentences which have not their meanings within meanings.

Certainly the statement repeated by her that the Atlanteans "became black with sin" would not have been supposed to be anything but poetic license; and the statement that early races took their complexions from the prevailing strata of the earth's surface had no sanction *then* in science.

But we now find that the pigmentation of the negro is of an excretory nature; and scientific opinion is in favor of the theory that all pigmentation is originally of that nature.

The bearing of earth coloration on complexion thus is obvious. Recognizing what Theosophy teaches, that quality of food *chosen,* biological processes, and mental processes, are interlocked and symbolical one of the other, *influenced from above downward,* then a muddy and stagnant general mental condition of a race may be the logical cause of a muddy complexion.

Certainly observation of various races seems to show a connection; and certainly our numerous Nordic ancestor-worshippers should not demur to the idea!

Rebuilding a Race

The dying out of races and civilizations, for centuries one of the greatest enigmas Science has tried to solve is again receiving attention in an attempt to "rebuild" the dying Hawaiians—an attempt not dissimilar to the paternal efforts of the American government to maintain and rebuild the aboriginal inhabitants of the United States. We quite agree with the writer that "the hope is a forlorn one" and would call the attention of our readers to the many statements to be found in the *Ocean of Theosophy* and the *Secret Doctrine* on this very subject.

On page 84 of the Ocean Of Theosophy Mr. Judge says: "Races die out because the Egos have had enough of the experience that sort of race gives. A race could not possibly arise and then suddenly go out. We see that such is not the case, *but science has no explanation;* it simply says that this is the fact, that nations decay. But in this explanation no account is taken of the

inner man nor of the recondite subtle and occult laws that unite to make a race. Theosophy shows that the energy drawn together has to expend itself gradually, and therefore the reproduction of bodies of the character of the race will go on, though the Egos are not compelled to inhabit bodies of that sort any longer than while they are of the same development as the race. Hence a time comes when the whole mass of Egos which built up the race leaves it for another physical environment more like themselves."

When these facts are considered in the light of THEOSOPHY we will see that the symptoms which modern science is studying as causes are in reality effects of causes set up long ages past. Again on page 95 of the *Ocean* Mr. Judge has this to say: "Each race has its Karma as a whole. If it be good that race goes forward. If bad it goes out—annihilated as a race—though the souls concerned take up their Karma in other races and bodies."

WHO WANTS THE TRUTH?

Theosophists and others who may have striven *in adversum flumen* for many years in the endeavor to bring home to the masses beneficial but unadorned truths, may find a light on the difficulty of their task in one of the phases of the New York newspaper strike.

In the combined editions, editorials were omitted, and the judgment of all was employed to sort out the important items of news, which were printed without bias or partisanship.

Considering the standing cry for unbiased news and unpartisan editorials, this should have been highly welcome; so welcome that one would expect a strong cry for its continuance.

Was it so? As a matter of fact, *no one was satisfied.*

The news was accurate; but every one had to read it and think about it for himself; evidently an unwelcome process. There was a universal cry to have back the editorials and features; for news written "interestingly" (however inaccurately).

Men wanted their mental food predigested; *they wanted entertainment and not fact:* to unbiased news they preferred the fabrications and distortions of the "yellow" reporter; to the chance to think and understand for themselves they preferred the interested and prejudiced opinions of the great mass of feature articles and editorials in the modern newspaper.

So long as men hold this unstable, spineless, sensation-seeking attitude, so long will they remain victims of the selfish and interested politician, of the biased and interested newspaper, of the more or less harmless but pestiferous "authority" and "celebrity," and worst of all, of their own lower, but powerful and enormously cunning, mental principles.

Every man has the birthright to think for himself and to choose for himself, whether in habits, politics, philosophy or religion; not one in a thousand but sells it at once for a mess of cheap entertainment and self-indulgence.

Men must be taught that they are not their bodies, their opinions, or their desires; but *immortal choosers* of all these things, *whose choices are the only actions in life of any ultimate importance whatever.*

HISTORY AND EXPERIENCE

Prof. Slosson, writing on foolish scientific skepticism, says that in 1790 Prof. Stuetz wrote: "That iron should fall from heaven might in 1751 have

been believed even in Germany by sensible people on account of the then prevailing ignorance of natural history and physics, but in our time it would be impossible for such fables to find credence."

In the same year (1790) a meteorite fell at Juillac. The town mayor sent a report thereof to the French Academy of Sciences, attested by 300 witnesses.

M. Bertholon of the Academy expressed pity for the community possessing such a credulous mayor.

> "Is it not sad to see a whole municipality attesting in a formal protocol to a popular superstition? The philosophical reader can find nothing to say when he sees this authenticated testimony to an obviously false statement, a physically impossible phenomenon."

The modern scientist laughs, as well he may, at this "scientific" incredulity of another day; yet his own methods are the same methods by which the non-existence of meteors was arrived at, his spirit the same spirit "which denies," and upon the pages of his "Index Expurgatorius" are written limitless facts better attested to than was ever the existence of meteors in 1790.

What scientist will read *Isis Unveiled* without using the terms "obviously false statements," "physically impossible phenomena," "popular superstitions"?

Has any Christian the slightest intimation that the long, bloody, and disastrous course of his civilization indicates a fundamental wrongness in his beliefs?

Has any scientist the slightest idea that the horrors which his science has brought upon the world, its total failure to alleviate the lot, mental, moral or physical, of the mass of humanity, are due to his materialistic base of action, his creed that "might makes right," his disregard of the *practical ethics* of the Great Founders of the religions?

How many Theosophists see that the near wreck of the Theosophical Movement, and its present deplorable condition, are the inevitable result of their own fixed belief that the Philosophy can be separated piecemeal, the garment divided, precept divorced from practice, part taken and part left according to individual fancy?

The Age of Confusion

Prof. Jared S. Moore, synthesizing the various sects of psycho-analysis, classifies the instincts as follows:

The Self-Instincts are hunger, defensiveness, assertiveness.

The Race-Instincts are sex, parental instinct, and filial instinct.

The Community-Instinct is gregariousness, and its levers of control are convention, morality, and religion.

The true community instinct is not gregariousness, but altruism; gregariousness is merely a form of self-protection. Otherwise Prof. Moore's *ideal* division is correct and valuable; and a comparison of it with things "as they are" in society, will throw much light on the causes of our troubles, and will show how accurately the nature of the "Dark Age" was diagnosed and predicted in the ancient Aryan scriptures quoted by H.P.B.

Ajanta

An article in the *Literary Digest* for October 20, 1923, has to do with the caves of Ajanta (Ajunta), and will be interesting to those who have noted the remarks upon the art of these caves which appear in *Isis Unveiled.*

They are essentially in agreement; and add another confirmation to the immense amount of accurate information between the covers of *Isis* and the *Secret Doctrine.*

Up to the present time, every word of information given by H.P.B., in any department, and which has been put to concrete test, has checked with mathematical correctness; and many and strange are the statements which yet await "scientific proof."

Insofar as the Theosophical student is informed in the teachings of Theosophy, insofar as he has unshaken faith, built upon *experience,* in those teachings not yet tested by him, just so far is he in advance of the science, religion, and philosophy of the day; and the proof of this unrolls day by day, often, to the informed, in a most startling way.

SCIENCE OR FAITH

"Science Service," in *Science,* of November 9, 1923, upholding current evolutionist theories, denies the great age assigned the Santa Barbara skulls, and states that "the earliest human remains so far found in America date back only about three thousand years."

Turning to *Science,* of March 16, 1923, we learn of many verified discoveries of human remains of *modern type* in Pleistocene deposits, made in Texas and elsewhere; these not being denied or questioned, either then or thereafter, we admit a dawning wonder as to what the term "scientific accuracy" really means?

Must we assume that the age of the Pleistocene has been reduced suddenly to three thousand years, or shall we come to the conclusion that science has in desperation at last conceded itself the privilege so long enjoyed by theology—of believing simultaneously in two opposite theories?

If, as is usually the case, "America" in this relation means North and South as well, we have to add the ruins of Cuicuilco, *National Geographic,* August, 1923, whose *minimum* age cannot be less than 7,000 years. And we also have the record of human art contemporary with the dinosaur in Colorado, and the Patagonian skull admitted by the great authority, Dr. Osborn, to be about three million years old, and—but what's the use?

Theosophists are as prone as anyone to lean upon "authority," to let others do their thinking, whether the others be H.P.B., W.Q.J., or less qualified personages; but it is safe to say that not the most spineless would again have faith in the accuracy of the doctrine should he ever happen upon a contradiction like this; and it is likewise, not only safe to say, but a *fact* that relentless search by many enemies for half a century has failed to turn up a real contradiction in the Theosophy of H. P. Blavatsky.

Little study is needed to show that it is more religious than any religion, being religion *in esse.* And the daily flow of events accumulates the proof of what its students already know: that it is more scientific than all "science," being *knowledge itself.*